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# CHVRCHES,

THAT IS,

## Appropriate Places

FOR

## Christian VVorship;

BOTH IN, AND EVER SINCE  
THE APOSTLES TIMES.

A Discourse at first more briefly delivered in a Colledge Chappell, and since enlarged.

BY

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*Colledge in CAMBRIDGE.*



L O N D O N,

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*MDCXXXVIII.*



REV<sup>mo</sup>. IN CHRISTO PATRI  
ET DOMINO SVO SVMME  
HONORANDO,

DOMINO

**GVILIELMO**

DIVINA PROVIDENTIA  
ARCHIEPISCOPO CANTVARIENSI,

**METROPOLITANO,**  
TOTIVSQUE ANGLIÆ  
PRIMATI.

Hanc suam de Ecclesiarum (hoc est, Lo-  
corum cultui Christiano dicatorum) jam inde  
ab Apostolorum temporibus antiqui-  
tate Dissertationem,

*Antiquitatis Ecclesiasticæ propugnatori, sublatisq; inter  
sacrum & profanum discriminis assertori eximio,*

In grati & officiosi animi indicium

*Eâ, quâ decet, submissione, & favoris spe*

DICAT CONSECRATQUE

*Rev<sup>ma</sup> Paternitatis ipsius*

Cultor & Sacellanus  
observantissimus

I. M.

**P**erlegi banc Dissertationem Historicam de Christianarum Ecclesiarum Antiquitate, cui Titulus est [ Churches, &c. both in and ever since the Apostles times. ] in quâ nihil reperio Fidei Orthodoxæ, aut Historiæ Ecclesiasticæ contrarium, quo minùs cum utilitate publicâ imprimatur, ita tamen, ut si non intra tres menses proximè sequentes typis mandetur, hæc Licentia sit omniò irrita.

IUN. 4°. 1638.

R<sup>mo</sup>. in Christo Patri, &  
D<sup>no</sup>. D. Arch. Cant.

*Sacellanus Domesticus*

**GUIL. BRAY.**





# CHVRCHES:

THAT IS,

## APPROPRIATE

Places for Christian Wor-  
ship both in, and ever since  
the Apostles times.

1 COR. 11. 22.

*Have ye not houses to eat and drink in?*

[ἢ τῆς ΕΚΚΛΗΣΙΑΣ τῆ Θεοῦ καταφρονεῖτε;]

*Or despise ye the CHURCH of God?*



It is taken in a maner for  
granted by the most of  
our Reformed Writers,  
and affirmed also by  
\* some of the other side :  
That in the Apostles  
times, and in the Ages next after them  
(whilest the Church lived under Pagan and

\* Joseph. Vice.  
com. de antiquis  
Missarum ritibus.  
Vol. 3. l. 2. c. 21.

persecuting Emperours) Christians had no Oratories, or places set apart for Divine Worshipp; but that they assembled here and there promiscuously, and uncertainly, as they pleased, or the occasion served, in places of common use, and not otherwise. But that this is an error, I intend to demonstrate by good evidence, taking my rise from this passage of the Apostle, who reproving the *Corinthians* for using profane banquetings and feasting in a sacred place; *Have ye not Houses* (saith he) *to eat and drink in?* ἢ τῆς ἑκκλησίας ἄστρεθὺν καταφρονεῖτε; *Or despise you the Church of God?* Here I take the word ἑκκλησίας, or Church, to note, not the assembly, but the place appointed for sacred duties, and that from the opposition thereof to “Οἰκίαι, their owne Houses, Μὴ γὰρ οἴκας ἔχετε, *Have ye not houses to eat and drink in?* These are places proper for ordinary and common repast, and not the Church or house of God: which is againe repeated in “the last verse of that Chapter Ἐάν τις πεινᾷ, “Ὁ οἶκος ἐδίδρακε, *If any man hunger, let him eat at home.* Thus

Thus most of the Fathers tooke ΕΚ-  
ΚΛΗΣΙΑ in this passage; namely, as most  
of the words, signifying an assembly or  
company, are wont to be used also for the  
place thereof: as Ἀρχή, Βουλή, Συνέδριον, Syna-  
goga, Collegium, &c.

St. AUSTIN is so plain, as nothing can  
be more. For concerning expressions,  
where the continent is called by the name  
of the thing contained, he instances in this  
“ of Ecclesia: Sicut Ecclesia (saith he) dicitur  
“ locus, quo Ecclesia congregatur. Nam Ecclesia  
“ homines sunt, de quibus dicitur: Vt exhiberet  
“ sibi gloriosam Ecclesiam. Hanc tamen vocari  
“ etiam ipsam Domum orationum, idem Aposto-  
“ lus testis est, ubi ait; Nunquid domos non ha-  
“ betis ad manducandum & bibendum? an Ec-  
“ clesiam Dei contemnitis?

Quest. 57. sup.  
Levit.

St. BASIL hath the same notion in his  
“ Moralia. Reg. xxx. Quod non oportet \* loca  
“ sacra, mixtura eorum quæ ad communem usum  
“ spectant, contumelia afficere. Which he con-  
“ firmest thus; Et intravit Iesus in Templum  
“ Dei, & ejiciebat omnes ementes & vendentes  
“ in Templo, & mensas numulariorum & ca-  
B “ thedras

\* Gr. τὰ ἁγία.

“ thedras vendentium columbas evertit, & di-  
 “ cit eis; Scriptum est, Domus mea domus ora-  
 “ tionis vocabitur, vos autem fecistis eam spe-  
 “ luncam latronum. Et ad Cor. 1. Nunquid do-  
 “ mos non habetis ad manducandum & biben-  
 “ dum? aut Ecclesiam Dei contemnitis? Si quis  
 “ esurit, domi manducet, ut non in iudicium con-  
 “ veniatis.

Again, in his *Regula compendiosius expli-  
 cata*, Interrog. & Respons 310. answering  
 that question, “ Nunquid in communi domo  
 “ sacra oblatio debeat celebrari: Quemadmodum,  
 “ saith he, verbum non permittit, ut vas ul-  
 “ lum commune in sancta introferatur, eodem  
 “ modo etiam vetat, sancta in domo communi  
 “ celebrari: quum Vetus Testamentum nihil  
 “ isto modo fieri permittat; Domino item dicen-  
 “ te, plusquam templum est hic; Apostolo item;  
 “ Nunquid domos non habetis ad manducandum  
 “ & bibendum? &c. Ex quibus erudimur, ne-  
 “ que communem cœnam in Ecclesia edere &  
 “ bibere, neq; Dominicam cœnam in privata do-  
 “ mo contumelia afficere: extra quam, si quis,  
 “ cum necessitas poscat, locum domumve purio-  
 “ rem delegerit tempore opportuno.

The

The Author also of the Commentaries upon the Epistles, amongst the workes of S. Hierom (whosoever he were) expounding "*Ecclesiam Dei contemnit is, by Facientes eam Triclinium epularum*, shewes, he took *Ecclesia* here to signifie the place.

The self-same words are to be found in the Commentaries of Sedulius, as many other passages of this Author *verbatim*; which I note by the way.

St. CHRYSOSTOME is of the same minde; "*Ecce quarta accusatio* (saith he) "*quod non pauperes tantum, sed Ecclesia leditur. Quemadmodum enim Dominicam coenam privatam facis, ita & Locum, tanquam DOMO ECCLESIA usus. Ecclesia therefore here with him is Locus.*

And so it is with THEODORET, who paraphraſeth the words on this manner: "*Si accedit is, ut lautè & opiparè epulemini, hoc facite in domibus. Hoc enim in ECCLESIA est contumelia, & aperta insolentia. Quomodo enim non est absurdum, intus in Templo Dei, præsente Domino qui communem nobis mensam apposuit; vos quidem lautè*

“*Vivere, eos autem qui sunt pauperes, esurire,*  
 “& *propter paupertatem erubescere?*

THEOPHYLACT and OECUMENIUS follow the same track, as he that lookes them shall finde.

I have produced thus largely the Glosses of the Fathers upon this Text; that they might be as a preparative to my ensuing discourse, by removing or mitigating, at the least, that prejudice which some have so deeply swallowed, of an utter unlikeli-hood of any such places to have been in the Apostles times, or the times neere them. For if these Glosses of the Fathers be true, then were there places called *Ecclesia*, and consequently places appointed and set a-part for Christian assemblies to performe their solemne service to God in, even in the Apostles times; Or suppose they be not true, or but doubtfull, and not necessary; yet thus much will follow howsoever, That these Fathers, who were neerer to those Primitive times by above 1100. yeares then we are, & so had better meanes to know what they had or had not, than



than we, supposed there were such places, even in the Apostles times. If in the Apostles times, then no doubt in the Ages next after them. And thus we shall gain something by this Text, whether we accept this notion of the word *Ecclesia*, or not.

HAVING therefore gotten so good an entrance, we will now further enquire what maner of places they were, or may be supposed to have been, which were appropriated to such use; and that done, proceed to shew by such testimonies or footsteps of Antiquity, as time hath left unto us; That there were such places through every Age respectively, from the dayes of the Apostles unto the raigne of *Constantine*; that is, in every of the first 3. hundred years; For the first, It is not to be imagined they were \* such goodly and stately structures as the Church had after the Empire became Christian, and we now by Gods blessing

\* Isidorus Pelusiota. lib. 2.  
Epist. 246.  
ὅτι μὲν τῶν  
Ἀποστόλων, ἐκ-

κλησιαστικά εἶναι κατασκευασμένα ἐκ τῆς ἐκκλησίας δὲ δοῦναι καὶ ἑσπέρους χαρίσματα ἐπειμμένη. Where note, that of two expressions of this in the same place, the words εἶναι κατασκευασμένα in the Printed Copie are deficient in the first of them; but to be supplied out of this, the second, or repetition of the same thing, as the Reader that considers it, will observe the Antithesis requires.

enjoy; but such as the state and condition of the times would permit; At the first, some capable and convenient room within the walls or dwelling of some pious disciple, dedicated by the religious bounty of the owner, to the use of the Church, and that usually an Ἀνώγειον, or Ὑπερώγειον, an upper room, such as the *Latins* call *Cænaculum*; being, according to their manner of building, as the most large and capacious of any other, so likewise the most retired and freeest from disturbance, and next to heaven, as having no other room above it. For such uppermost places we finde they were wont then to make choyce of, even for private devotions; as may be gathered from what we reade of *S. Peter. Acts 10.* ἀνέβη ἐπὶ τὸ δῶμα προσευξάμενος; *That hee went up to the house top to pray*: for so δῶμα signifies, *ex usu Hellenistarum*, and is accordingly here rendred by the vulgar Latine, *in superiora*.

Such an *Hyperôon* as we speake of, was that remembred by the name of \* *Cænaculum Sion*, where, after our Saviour was ascended, the Apostles & Disciples (as we reade in

\* *Cænacula dicuntur, ad quæ scalis ascenditur. Fest. Inde Ennio Cænacula maxima celi.*



in the Acts) assembled together daily for prayer and supplication; and where being thus assembled, the holy Ghost came downe upon them in Cloven tongues of fire at the feast of Pentecost. Concerning which, there hath beene a tradition in the Church; that this was the same roome wherein our blessed Saviour, the night before his Passion, celebrated the Passeeover with his Disciples, and instituted the mysticall Supper of his Body and Blood, for the sacred Rite of the Gospell: The same place, where on the day of his Resurrection he came, and stood in the midst of his Disciples, the doores being shut; and having shewed them his hands and his feet, said, "*Peace be unto you, As my Father hath sent me, so I send you, &c.*" John 20. The place where 8. dayes, or the Sunday after, he appeared in the same manner again unto them being together, to satisfie the incredulity of *Thomas*, who the first time was not with the rest: The place where *Iames* the Brother of our Lord, was created by the Apostles, Bishop of Ierusalé: The place

For these traditions, See *Adrianus ex Nicephor. &c.* and *Bede infra, de locis sanctis.*

Epist. 27.

where the 7. Deacons (whereof S. Stephen was one) were elected and ordained: The place where the Apostles and Elders of the Church at Ierusalem held that Councell, and patterne of all Councils, for decision of that question; Whether the Gentiles w<sup>ch</sup> beleevd were to be circūcised or not. And for certain the place of this *Cenaculū* was afterwards enclosed with a goodly Church, known by the name of the Church *SION*, upon the top whereof it stood: Insomuch that S. Hierome in his *Epitaphio Paula*, made bold to apply that of the Psalme unto it; "*Fundamenta ejus in montibus sanctis: diligit Dominus portas Sion super omnia tabernacula Iacob.* How soone this erection was made, I know not; but I beleve it was much more ancient than those other Churches erected in other places of that City by *Constantine* and his Mother; because neither *Eusebius*, *Socrates*, *Theodoret* nor *Sozomen* make any mention of the foundation thereof, as they doe of the rest. It is called by S. *Cyrl*, who was Bishop of the place, ἡ ἀνωτέρω Ἐκκλησία τῶν Ἀποστόλων,

“ Ἀποστόλων, the upper Church of the Apo-  
 “ stles; τὸ πνεῦμα τὸ ἅγιον (saith he) κατήλθεν  
 “ ἐπὶ τῆς Ἀποστόλης ὡς εἶδει πυρίνων γλωσσῶν,  
 “ ἐν ταῦτα ὡς τῇ Ἱερουσαλὴμ, ὡς τῇ ΑΝΩΤΕΡΑ  
 “ ΤΩΝ ἈΠΟΣΤΟΛΩΝ ΕΚΚΛΗ-  
 “ ΣΙΑ. *The holy Ghost descended upon the A-*  
 “ *postles in the likenesse of fiery tongues here in*  
 “ *Ierusalem in the VPPER CHURCH*  
 OF THE APOSTLES. Cyril Hierosol.  
 Cat. 16.

If this tradition be true, it should seeme  
 by it, that this *Cænaculum*, from the time  
 our blessed Saviour first hallowed it by the  
 institution and celebration of his mysticall  
 Supper, was thenceforth devoted to be a  
 place of prayer & holy assēblies. And sure-  
 ly no Ceremonies of dedication, no nor of  
*Solomons* Temple it self, are comparable to  
 those sacred guests whereby this place was  
 sanctified. This is the more easie to be be-  
 lieved, if the house were the possession of  
 some Disciple at least, if not of kintred al-  
 so to our Saviour according to the flesh;  
 which both reason perswades, and tradi-  
 tion likewise confirmeth it to have been.

C

And

And when we reade of those first beleevers, that such as had houses and lands sold them and brought the prices & laid them down at the Apostles feet : it is nothing unlikely, but some likewise might give their house unto the Apostles for the use of the Church to perform sacred duties in. And thus perhaps should that tradition, whereof Venerable Bede tels us, be understood; viz. *That this Church of Sion was founded by the Apostles*: Not, that they erected that structure, but that the place, from the time it was a *Cænaculum* was by them dedicated to be an house of prayer. His words are these *De locis sanctis. cap. 3. in Tom 3. Insuperiori Montis Sion planicie, monachorum cellule Ecclesiam magnam circundant, illic, ut perhibent, ab Apostolis fundatam; eo quod IBI SPIRITUM SANCTUM acceperint : In qua etiam LOCUS COENAE DOMINI venerabilis ostenditur.*

And if this were so, why may I not think that this *Cænaculum* Sion was that *Oreos*, whereof we reade concerning the first Christian society at Ierusalem. *Acts. 2. 46.*  
*" That*

"That they continued daily in the Temple and  
 "breaking bread [ $\chi\epsilon\tau' \omicron\iota\chi\omicron\varsigma$ ] in the House, ate  
 "their meat with gladnesse and singlenesse of  
 "heart? the meaning being, that when they  
 had performed their devotions daily in the  
 Temple, at the accustomed times of prayer  
 there, they used to resort immediatly to  
 this *Cænaculum*, and there having celebrated  
 the mysticall banquet of the holy Eucha-  
 rist, afterwards took their ordinary and ne-  
 cessary repast with gladnesse & singlenesse  
 of heart. For so  $\chi\epsilon\tau' \omicron\iota\chi\omicron\varsigma$  may be rendred  
 for  $\epsilon\iota\varsigma \omicron\iota\chi\omicron\varsigma$ , and not *domatim*, or *per domos*,  
*house by house* as we translate it; and so both  
 the Syriack and Arabick renders it, and the  
 N. T. (as we shall see hereafter) elswhere  
 uses it. Moreover we finde this *Cænaculū*  
 called  $\omicron\iota\chi\omicron\varsigma$  in the 2. ver. of this chap. And  
 for the phrase of *breaking of bread*, we know  
 that the same a little before in the 42. ver.  
 is wont to be understood of the Commu-  
 nion of the Eucharist, and by the Syriack  
 Interpreter is expresly rendred by the  
 Greek word, *Fractio Eucharistiæ*, both there  
 and again chap. 20. ver. 7. according to that

*Apud Homerum  
 passim.*

“ of S. Paul, *The bread which we break*, &c. why should it not then be so taken here? If it be, then according to the Interpretation we have given, this will also follow; that that custome of the Church, to participate the Eucharist fasting and before dinner, had its beginning from the first constitution of the Christian Church: A thing not unworthy observation, if the interpretation be maintainable; of which let the learned judge.

It was an ὑπερῶν, or *Cenaculum* also, where the Disciples at *Troas* came together upon the first day of the week to break bread, or to celebrate the holy Eucharist. *Acts* 20. 7. where S. Paul preached unto them, and whence *Eutychus*, being overcome with sleep, sitting in a window fell down ἀπὸ τριῶν, from the third story or loft, and was taken up dead. Such a one seems also to have been the place of the Churches assembly at *Cesarea Cappadocia*, by that which is said *Acts* 18. 22. viz. That S. Paul sailing from *Ephesus*, landed at *Cesarea*, “ where ἀναβὰς εἰς ἀνωτάτους τῶν ἑκκλησιῶν,  
“ having

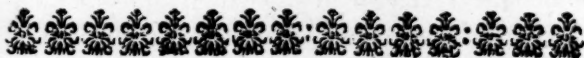


“ having gone up and saluted the Church,  
 “ he went down to *Antioch*. Note, he went  
 “ up to *salute*: whereby it should seem, that  
 the place where the Church was assembled,  
 was some upper place. See *Ludovic de Dieu*  
 upon this place; where he tels us, that the  
 Ethiopick translator so understood it, ren-  
 “ dring, & *descendit Casaream, & ascendit in*  
 “ *Domum Christianorum* (.i. *Ecclesiam*) & *sa-*  
 “ *lutavit eos, & abiit Antiochiam*. Such as  
 these, I suppose, were the places at first set a-  
 part for holy meetings, much like to our  
 private Chappels now in great mens  
 houses, though not for so generall an use.

In proceſſe of time, as the multitude of  
 beleevers encreased, some wealthy and de-  
 vout Christian gave his whole house or  
 Mansion place, either whileſt he lived, if he  
 could spare it, or bequeathed it at his death,  
 unto the Saints, to be ſet apart and accom-  
 modated for ſacred aſſemblies, and religi-  
 ous uſes.

At length, as the multitude of beleevers  
 ſtill more increaſed, and the Church grew  
 moreable; they built them ſtructures of

purpose, partly in the Cœmiteries of Martyrs, partly in other publique places : even as the Iewes (whose religion was no more the Empires than theirs) had, neverthelesse, their Synagogues in all Cities and places where they lived among the Gentiles.



### IN THE FIRST CENTURIE.

**H**IS being premised, I proceed now (as I promised) to shew, that there were such places as I have described, appointed and set apart among Christians for their religious assemblies and solemn addresse unto the divine Majestie, through every one of the first three Centuries particularly; and that therefore they assembled not promiscuously, and at hap hazard, but in appropriate places; unlesse necessity sometimes forced them to do otherwise.

For the times of the Apostles therefore,



fore, or first Century in particular, which ends with the death of S. John the Evangelist, I prove it, first, from the Text I premised, where is a place mentioned by the name of ECCLESIA, *not to be despised* or prophaned with common banquettings: at least from the authority of the Fathers, who by their so expounding it, give us to understand, they thought it not improbable, that there were such places in the Apostles times. For the further strengthening of this kind of argument, know also, that *Eusebius*, in that discourse of his, where he endeavours to prove, that the Essenes, or *Θεραπευται*, which *Philo* describes, were the first Christian Society of the Jewish nation at *Alexandria*, converted by S. Mark; amongst other Characteristical notes (as he \*cals them) or badges of Christianity (however he were mistaken in his conclusion or inference) alledges this for one of the first, that they had sacred Houses, called *Σεβαστεῖα*, or worshipping places, that is, Churches. His words are these. “*Deinceps ubi eorum domicilia quoniam essent de-*

I.

*Hist. Eccl. lib. 2.  
cap. 16.*

\* τὰ λατρικὰ  
εἶδη τῆς Ἐκ-  
κλησιαστικῆς ἀ-  
γωγῆς

C 4.

scripserat

<sup>a</sup> Μοιούμενοι.

<sup>b</sup> Σεμνὸς βίη.

<sup>c</sup> N. B.

<sup>d</sup> He means the Bookes of the Law, the Prophets, and Psalmes, and like things of sacred ule.

<sup>e</sup> Author cons.

ἀποστολὰν ἔφη παρὰ τοὺς ἀποστόλους βιβ. 2. c.

18. al. 61.

Alius David hymnos cana. & populus τὰ ἀκροτέλεια τῶν ψαλμῶν, idest, τὰ ἄκρα τῶν στίχων, eximietates versuum: non versuum initia, ut malè Interpretes Bousius.

“scripserat (nempe Philo) de Ecclesiis in vari-  
 “is locis extructis sic loquitur: Est in quoq; agro  
 “ædes sacra, quæ appellatur Σεμνὸν, vel Μοι-  
 “αίον, in quo illi ab aliis <sup>a</sup> soli agentes, <sup>b</sup> sanctæ  
 “religiøsq; vitæ mysteria obeunt: <sup>c</sup> nihilq; eò  
 “vel cibi, vel potionis, vel aliarum rerum, quæ  
 “ad corporis usum necessariæ sunt, important,  
 “<sup>d</sup> sed leges & oracula à prophetis divinitus edi-  
 “ta, & hymnos, aliaq; quibus scientia & pie-  
 “tas erga Deum crescat & perficiatur. After-  
 wards reciting some other customes and  
 particular observances of their discipline;  
 as their frequent assemblies in their Σεμναίᾳ,  
 to heare the Scriptures read & interpreted;  
 the distinction of places for men and wo-  
 men; their maner of singing Hymnes and  
 Psalmes by a Præcentor, the rest answering,  
 “τὰ ἀκροτέλεια, the extreames of the verses,  
 the degrees of their Hierarchy, like those of  
 Deacons and Bishops, and some other the  
 like, he concludes; Quod τὰ ἀρχαῖα τῶν  
 τῶν Ἀποστόλων ἔφη παρὰ τοὺς ἀποστόλους  
 βιβ. 2. c. 18. al. 61. That Phi-  
 “lo wrote these things, as one having knowledge  
 “of the customes at the beginning delivered by  
 “the

“ the Apostles, is manifest to any one. But whether that be so manifest or not, this I am sure is; that *Eusebius* beleevved the antiquity of Churches or Oratories of Christians to have been from the Apostles times; yea, to have been an Apostolicall ordinance, or else he mightily forgot himself, to bring that for an argument or badge to prove *Philo's* Ellenes to be *S. Marks* Christians: then which otherwise there could not be a stronger argument to evince the contrary to what he intended. Now who could know this better than *Eusebius*, who had searched into and perused all the writings and monuments of Christian antiquity then extant, for the compiling of his Ecclesiasticall history, and his Commentaries of the \* Acts of Martyrs now perished?

Adde to this, what I a little before observed out of *Bede, de locis sanctis*; of a tradition, that the Church of *Sion* was founded by the Apostles. And so I leave my first argument.

My next argument why may I not take from that singular character given to some

D

one

\* He mentions  
it *Hist. Eccl. li. 5.*  
*cap. 1.*

one above other in the Apostles salutiōs, as their peculiar? Salute such a one, καὶ τῷ  
 “ κατ’ οἶκον αὐτοῦ Ἐκκλησίαν, and the Church at  
 “ his house. As Colos. 4. 15. of Nymphas  
 “ Ἀσπάσας καὶ Νυμφᾶν, καὶ τῷ κατ’ οἶκον αὐτοῦ  
 “ Ἐκκλησίαν, Salute Nymphas and the Church  
 “ at his house. To Philemon also, To Phile-  
 “ mon our deare brother and fellow labourer (to  
 “ Appia our beloved, and Archippus our fellow-  
 “ souldier,) καὶ τῇ κατ’ οἶκον σου Ἐκκλησίᾳ, and  
 “ to the Church at thy house. See, he forgets it  
 not after a parenthesis, neither attributes it  
 to Archippus, but as proper to Philemon a-  
 lone. The like he hath of Aquila and Prif-  
 cilla two severall times, once sending salu-  
 “ tation to them, Rom. 16. Salute Priscilla  
 “ and Aquila, and the Church at their house.  
 Again sending salutation from them, 1 Cor.  
 “ 16. 19. Aquila and Priscilla salute you much  
 “ in the Lord, with the Church at their house.  
 Which I understand not, to be spoken of  
 their families as it is cōmonly expounded,  
 but of the congregation of the Saints, there  
 wont to assemble for the performance of  
 divine duties; that is, τῷ συνερχομένῳ κατ’  
 οἶκον

οὕτως αὐτῶν Ἑκκλησίαι. Whence (if it be granted) it will follow; First, that the Churches then, used to assemble, not in mutable and promiscuous, but in definite and appropriate places. Secondly, that those who are here saluted with that appendix, were such as, in their severall Cities, had bestowed & dedicated some part, or some place within their dwellings, to be an Oratory for the Church to assemble in, for the performance of divine duties according to the rule of the Gospel; *Nymphas* at *Colosse*, *Philemon* at *Laodicea* (for there *Archippus*, who is saluted with him, was Bishop, saith \* *Author constit.* *Apost.* as *Philemon* himself was afterwards of the neighbouring City *Colosse*;) *Aquila* and *Priscilla* first at *Rome*, till *Claudius* banished the with the rest of the Jews from thence, *Acts* 18. 2. afterwards at *Ephesus*, *Ibid.* ver. 19. whence *S. Paul* wrote that first Epistle to the *Corinthians*.

\* Lib. 7. c. penul.

I am not the first (I think) who have taken these words in such a sense. *Oecumenius* in two or three of these places (if I understand him) goes the same way, though he

mention the other exposition also : As to that of *Aquila* and *Priscilla*, *Rom. 16.* his note is ; *Adeo virtute spectati erant, ut su-*  
*am etiam domum Ecclesiam fecerint. Vel di-*  
*citur hoc, Quia omnes domestici fideles erant,*  
*ut jam Domus esset Ecclesia.* He mentions as I said both interpretations. So upon that of *Nymphas*, *Col. 4.* His words are, *Magni*  
*nominis hic vir erat, nam domum suam fece-*  
*rat Ecclesiam.* And unlesse this be the meaning, why should this appendant be so singularly mentioned in the salutations of some, and not of others ? and that not once, but again, if the same names be again remembred, as of *Aquila* and *Priscilla*. Had none in those Catalogues of salutation, Christian families, but some one only who is thus remembred ? It is very improbable, nay if we peruse them well, we shall finde they had, but otherwise exprest ; as in that prolix Catalogue, *Rom. 16.* wee  
*finde Aristobulus and Narcissus saluted*  
*with their household, Asyncritas, Pblegon,*  
*&c. with the brethren which are with*  
*them ; others, with the Saints which are*  
*with*



“ with them. 2 *Tim.* 4. 19. *The household of Onesiphorus.* This therefore so singular an Appendix must mean some singular thing, not common to them with the rest, but peculiar to them alone: And what should this be but what I have shewed?

Now because this exposition concludes chiefly for a *Canaculum* devoted to be an house of prayer: let us see, if out of a Pagan writer, who lived about the end of this Centurie, we can learn what manner of ones they were. For \* *Lucian* in his Dialogue *Philopatris*, by way of derision (*sed ridentem dicere verum quid vetat?*) brings in one *Critias*, telling, how some Christians went about to perswade him, to be of their religion; and that they brought him to the place of their assembly, being an *Hyperdôn*, which he describes thus: “ *Pertransivimus* (saith he) *ferreas portas, & area limina;* “ *multisq; jam superatis scalis, in Domum aurato fastigio insignem ascendimus, qualem Homerus Menalai fingit esse: atq; ipse quidem omnia contemplabar, — video autem, non Helenam, sed mehercle viros in faciem incli-*

\* Or whosoever else, were the Author thereof under *Trajan*, whose then fresh success in subduing the *Parthians* and *Arabians* (contrary to the unlucky presages of some) his scope seems to have been to gratulate. See *Jacobus Myllus* in *Argumento.*

“*natos & pallescentes.* So he.

3. My third proove is from a tradition the Church hath had, of the houses of some devout and pious Christians, as afterwards, so even in the Apostles time, converted into Churches or Oratories; as the house of *Theophilus*, a potent man in *Antioch* (the same, as is supposed, to whom *S. Luke* (who was also an Antiochean) inscribes both his Gospell and Acts of the Apostles) who, being converted unto the Faith by *S. Peter*, converted his house into a Church, where *S. Peter* had his first See, or Episcopall Residence. This tradition is derived out of the Recognitions of *Clemens*, where it is first found. Which, though it be an Apocryphall writing, yet is of no small antiquity; and this passage is of such a nature, as it cannot be well imagined, to what end it should be devised or fained.

The like is reported of the house of *Pudens*, a Roman Senatour and Martyr, in the *Acta Pudentis*; That it was turned into a Church after his Martyrdome. This is that *Pudens* mentioned by the Apostle in the



the 2. Epist. to *Timothy*, and coupled with  
 “ *Linus* : *Pudens* and *Linus* (saith he) *salute*  
*you*. All this comes not of nothing; but  
 surely argues some such custome to have  
 been in those times.

I will seale up all my prooves for this  
 Centurie of the Apostles with one passage  
 of *Clemens* (a man of the Apostolicall age, in  
 his genuine \* Epistle ad *Corinthios* : *Debemus*  
 “ *omnia rite & ordine facere, quacunq; nos Do-*  
 “ *minus peragere jussit : præstitutis temporibus*  
 “ *oblationes & liturgias obire. Neq; enim teme-*  
 “ *re vel inordinate voluit ista fieri, sed statutus*  
 “ *temporibus & horis.* *V*<sub>B</sub> *etiam, & A Q*<sub>V</sub> *I-*  
 “ *bus peragi vult, ipse excellissima sua volunta-*  
 “ *te definivit; ut religiosè omnia, secundum be-*  
 “ *neplacitum ejus, adimpleta, voluntati ipsius*  
 “ *accepta essent.* Here *Clemens* saith expressely,  
 That the Lord had ordained (even now in  
 the Gospel) aswell, appropriate places  
 WHERE, as appropriate Times and  
 Persons (that is Priests) When and  
 WHEREBY he would be solemnly  
 served, that so all things might bee  
 done religiously and in order. Who then

4.

\* pag. 52. Vid.  
 Græc.

can beleeve, that in the Apostles times (when this *Clemens* lived) the places were not distinct for holy services, as well as the Times and Persons were; or that *Clemens* would have spoken in this maner, unlesse he had known it so to have been? The Corinthians, it seemes, in that their notorious sedition and discord, had violated this order; at the correction whereof this passage aymeth.

This one passage therefore makes all my former proofes credible, and may supply their defect, where they are not enough convictive. And it is the more precious, in regard of the penury of written Monuments by any Disciples of the Apostles remaining unto us of that Primitive Age.

If any man shall ask, where this divine ordinance, which *Clemens* here mentioneth, is to be found? I answer, in the Analogy of the old Testament; whence this principle is taught us: That, as the divine Majestie it self is most sacred and incommunicable, (the reason why the worship and service given unto him must be com-  
mu-

municated with no other) so is it likewise a part of that honor we owe unto his most sacred, singular and incommunicable eminency, that the things wherewith he is served, should not be promiscuous and common, but appropriate and set apart to that end and purpose. And thus I conclude the first *Seculum*.

IN THE SECOND CENTURIE.

NOW for the second, & that too for the beginning thereof, we have a witness not to be rejected, the holy Martyr *Ignatius* who suffered *An. 107.* & wrote the most of his Epistles in his bonds. He in his confessed Epistle *ad Magnesios* speaks thus: *Omnes ad orandum in idem loci con-*  
*venite, una sit communis precatio, una mens, una spes*  
*in charitate & fide inculcata in Iesum Christum: quo*  
*nihil prestantius est. Omnes velut VNUS, ad TEM-*  
*PLUM Dei* [eis ⁊ Nadr Iesū] *concurrite, quemadmodum*  
*ad VNUM Altare, ad VNUM Iesum Christum Pon-*  
*tificē ingēniti Dei.* Loe here a Temple with an Altar in it, whither the *Magnesians* are exhorted to gather themselves together to pray; To come together in one place, that so they might all joyn together in one cōmon prayer, spirited with one intētion, with one & the same hope in the Cha-

*Ab An.*  
*100. ad*  
*200.*

i.

ritie & Faith they have to Christ-ward: Secondly, to comethither *as one*, that is, in unity of affection and brotherly love one towards another, as if all were but *one* & not many, even as the *Altar*, before which they presented themselves, was but *one*, and the high Priest and Mediatour between them and the Father, *Iesus Christ*, but *One*.

For it is to be observed that in those primitive times they had but *One Altar* in a Church, as a Symbole, both that they worshipped but *One* God through *One* Mediatour Iesus Christ, & also of the unity the Church ought to have in it self: whence *Ignatius*, not only here, but also in his Epist. to the Philadelphians urges the unity of the Altar for a monitive to the cōgregation to agree together in *one*. For *Vnum Altare* (saith he) *omni Ecclesiæ, & unus Episcopus cum Presbyterio & Diaconis conservis meis*. This custom of *One Altar* is stil retained by the Greek Church. The contrary use is a transgression of the Latins, not only symbolically implying, but really introducing, (as they handle it) a *πολυθεϊα*, or multiplying of Gods and Mediatours, instead of that *One God*, and *One Mediatour* between God and men, the man *Christ Iesus*.

Nay more than this: It should seem, that in those

those first times, before Diocesses were divided into those lesser & subordinate Churches, we now call Parishes, & Presbyters assigned to the, they had not only *One Altar* in one Church or *Dominicū*, but *one Altar* to a Church, taking Church for the Company or Corporatiō of the Faithfull, united under one Bishop or Pastor; and that was in the City and place where the Bishop had his See and Residence: like as the Iewes had but one Altar & Tēple for the whole Nation, united under one high Priest. And yet, as the Iewes had their Synagogues, so perhaps might they have more Oratories than one, though their *Altar* were but one, there namely where the Bishop was. *Die*  
*" Solus, saith Iust. Mart. omniū, qui vel in oppidis vel*  
*" ruri degunt, in eundē locū conventus fit;* Namely, as he there tels us, to celebrate & participate the holy *Eucharist*. Why was this, but because they had not many places to celebrate in? And unlesse this were so, whence came it else, that a Schismatical Bishop was said *cōstituere* or *collocare aliud Altare*: & that a Bishop & an Altar are made *correlatives*. See *S. Cyprian Ep. 40, 72, 73. & de unitate Ecclesiæ*. And thus perhaps is *Ignatius* also to be understood in that fore-quoted passage of his: *Εἰς ὅλην*  
*" ἑκείνην, Ὡς ἓν Ἀλτάρη ὅλην Ἐκκλησίαν, & ὁ ἓν Ἐπίσκοπος*

“*cam Presbyterio & Diaconis.* Howsoever, I here determine nothing, but refer it to the judgement of those who are better skilled in Antiquity: only adding this, that if it were so, yet now that Parishes are divided into severall Presbyteries as their proper Cures, every one of them being as it were, a little Diocess, the reason and signification of unity is the same, to have but *One Altar* in a Parish Church.

To this testimony of *Ignatius* of the use in his time, I will adde another of his, in his Epistle *ad Antiochenos*, where, in his salutes he speaketh thus:

“*Ἀσπάζομαι τοὺς φύραγας τῶν ἈΓΙΩΝ ΠΥΛΩΝΩΝ*

“*τοὺς αἰ χεῖρας διακόνων,* I salute the keepers of the

“*HOLY DOORES* the Deaconisses w<sup>ch</sup> are in Christ:

that is, the Doores the womē entred in at. For so

we may learn frō the Compiler of the Apostolical

call Cōstitutiōs, *Li. 2. c. 1. al. 61.* describing a Ch:

“assembly: *Stent ostiarii*, saith he, *ad introitus vi-*

“*rorum, illos custodientes; Diaconissæ ad introitus sa-*

*minarum.* But if they had in *Ignatius* his time *Holy*

*doores*, (or as some render it *sacra vestibula*) who

can beleeve also but they had *holy Houses*?

This Epistle indeed is none of the confessed ones. The title is accepted against; as that *Ignatius* wrote no Epistle *ad Antiochenos*, be-

cause



cause *Eusebius*, and after him *S. Hierom*, when they rehearse his Epistles, make no mention of any such. Yet were the *Antiochians* his flock, his pastorall charge. Who would not then think it unlikely, that, amongst so many Epistles written to other Churches in his going that long journey from *Antioch* to *Rome*, to receive the crown of Martyrdom (yea to *Smyrna* through which he had passed) he should not remeber with one farewell Epistle that Church where of he was Bishop & Pastor, as well as the rest? Thus much I dare say; that this is as strong an argument every whit, to perswade that hee wrote such an Epistle (especially there being one extant under that Title) as *Eusebius* his silence (for *S. Hierom* did but follow his steps) is that he did not. For why should it be thought more necessary, that *Eusebius* should have met with all the Epistles of *Ignatius* in the Library of *Ælia* or *Ierusalem* (whence he \*profeßeth to have collected the whole matter of his History) then he did with all the works and Commentaries of some other Ecclesiasticall men whom he mentioneth; many of whose writings, besides those he rehearseth, he confesseth not to have come to his hands, or knowledge,

\* *Lib. 6. c.*  
*14 al. 21.*  
*Vid. Græc.*

a In Gre-  
co 27.

b In Gre-  
co 12.

a 'Ανεγ-  
νοίσει, & ἰ-  
ταὶ πάλιν  
ἐπὶ κοινῶ-  
ν ἐκτελέ-  
σει, ὡς πο-  
τεῖται Ἰδ.  
Epiphani.  
Exposit. Fi-  
dei cathol.  
c. 21. De  
duobus ul-  
timis, Const.  
Apost. l. 8.  
cap. 24, 26.

either what, or how many they were? See him *Hist. Li. 5. c. <sup>a</sup> 26. & Li. 6 c. <sup>b</sup> 10.* This will be yet more considerable, if we remember, that some Books, even of the Canon of the *N. Test.* were not known to some Churches at the same time with the rest, and therefore a while doubted of, after they had notice of them. Besides it is to be noted, that *Eusebius* in expresse terms undertakes only to recite those Epistles of *Ignatius*, which he wrote, as he passed thorough *Asia*: but after his coming into *Europe* (whence those Epistles are dated, which he mentions not) whether any thing were written by him or not, he informs us nothing. Nay, which is yet more, *Vedelius* grants the words and sentences of this Epistle to be the most of them, by their style & character the words & sentences of *Ignatius*; but he would have them therefore to be taken out of some of his other Epistles; to wit, according to a new & strange conceit of his, that the genuine Epistles of *Ignatius* have been robbed & guelded of much of their contents, to make up more Epistles under new Titles. He excepts only in this Epistle against the salutations at the end thereof, because there were not so many, or no such: Church-

offices



offices in *Ignatius* his time, as are there mentioned. But what is this else, but to beg the question? Till therefore some body shall not only affirm, but prove, there were no such, no not in the Church of *Antioch*<sup>b</sup> whence divers Ecclesiasticall customes had their first beginning, which were afterwards imitated by the rest of the Churches) I can see no just cause hitherto, why I should not beleve this passage, as well as the rest, & so the whole Epistle to have had *Ignatius* for its Author. And so I leave it.

For the middle of this *Seculū*, or thereabouts, there are<sup>a</sup> extant two short Epistles of *Pius* the 1. Bishop of Rome to one *Iustus Viennensis*; none of the Decretals (for they are indeed counterfeit) but others diverse from the, which no man hath yet, that I know of, proved to be supposititious. In the first whereof there is mention made of one *Euprepia*, a pious and devout Matron, who consigned the title of her house unto the Church for the use of sacred assemblies. *Antequam Roma exiisses*, saith he, *foror* " *nostra Euprepia* ( *sicut benè recordaris* ) *titulum domus suae pauperibus assignavit: ubi nunc cum pauperibus nostris commorantes*, <sup>b</sup> *Missas agimus*. He seems by *pauperes*, to note the Clergy, which in

b See *Act.*  
11. 26.  
*Socr. lib. 6.*  
c. 8. *Theod.*  
*lib. 2. c. 24.*

2.

a In *Tom.*  
1. *Biblioth.*  
*Patris edit.*  
*Parisiens.*  
*ex Archivio*  
*Viennensi.*

b The word *Missas* seems to have been long used in Italy before it was elsewhere.

his other Epistle he calls *Senatus pauperum*, *Salutat te Senatus pauperum*: Otherwise the whole Christian flock might be so called; according to that in the Gospell, *Pauperes Euangelizantur*. (*Mat. 11. 5. Luc. 7. 22.*) and that of *Esa. cap. 61.* applied by our Saviour *Luc. 4.* The Lord hath  
 “anointed me to preach the Gospell to the poore: &  
 “according to that in the Parable *Luc. 14. 21.*  
 “*Introduc pauperes, Bring in hither the poore.* Perhaps in those perillous times, they were wont to make their donations of this kinde under such covert names.

In his 2. Epistle to the same *Iustus* he mentions certain Martyrs, who had then newly (as he there speaks) *triumped over the world*: Amongst which he mentions one *Pastor*, by Office a *Presbyter*; who before his death, had erected or created a *Titulus*, that is, a Church, as that name is vulgarly known to signifie: *Presbyter Pastor*  
 “(saith he) *Titulum condidit, & digne in Domino obiit.* Why the Roman Church called such places by the name of *Tituli*, whether because by their dedication the name of Christ our Lord was, as it were, inscribed upon them, (as the manner then was to set the names or titles of the owners upon their Houses and possessions;)

and

and so it would concur in notion with those other names of *Κυριακὸν* & *Basilica*, *The Lords and the Kings*: or whether because they gave a title of Cure or denomination to the Presbyters, to whom they were committed (for the chief or Episcopall Church I doubt whether it were so called or not) let others determine.

I shall not do amisse, I think, if I adde to this testimony a passage of *Theophilus Antiochenus* (who lived at the same time) which though, I grant to be indifferent to be otherwise understood; yet seems very prone to be construed for our purpose: It is to be found in his second Book *ad Autolycum*; where having compared the world to the Sea, he follows the Allegory thus; *Quem-*  
*“ admodum (saith he) in Mari insulæ quædam*  
*“ prominent habitabiles, frugiferae, & quibus est*  
*“ aqua salubris, necnon navalia, & portus com-*  
*“ modi, quò se naufragi reciperent; Sic Deus*  
*“ dedit mundo, qui peccatorum tempestatibus &*  
*“ naufragiis jactatur, Synagogas, quas Ecclesias*  
*“ sanctas nominamus. [gr. τοῖς συναγωγὰς λεγο-*  
*“ μέναις Ἑκκλησίαις ἁγίαις] in quibus veritatis*  
*“ doctri-*

“doctrina fervet, ad quas confugiunt veritatis  
 “studiosi, quot quot salvari, Deiq; judicium &  
 “iram evitare volunt. It is ambiguous what  
 he means here by *Ecclesia* : but if it were  
 probable, that *Synagoga* were here taken, as  
 it is usually in the *N. T.* for a place; then  
 might we determine, that *Ecclesia* were so  
 taken also, and not for a Company or As-  
 sembly only.

3.

Well, howsoever *Ecclesia* be taken in this  
 passage (which I reckon not upon) yet thus  
 much I am sure of, that toward the end of  
 this Century, it was used for a place of sa-  
 cred assembly: witnesse *Clemens Alexandr.*  
 (who then lived) *Lib. 7. Strom* where spea-  
 “king of the Church or Ἐκκλησία: ἔ νυν τὸν  
 “τόπον, saith he, ἀλλὰ πρὸ ἁγροισμα τῶν ἐκλεκτῶν  
 “Ἐκκλησίαν καλῶ, I call not now **THE**  
**PLACE**, but the congregation of the E-  
 lect, *Ecclesia* : whereby it appeares, that in  
 his time *Ecclesia* was used for the place of  
 the assembly of the Elect, τόπος τῶν ἐκλεκτῶν,  
 as he calls them, that is, of the Saints, and not  
 for the congregation only. For otherwise  
 this caution needed not. And so himself  
 uses

uses it in that story of the yong man, whō  
S. Iohn committed to a Bishop of Asia to be  
instructed and trained up in the Christian  
piety and discipline, and who afterwards  
was by ill company withdrawn to lewd  
and debauched courses, and became Cap-  
tain of a band of robbers in the Moun-  
tains. For there when S. Iohn, after a time  
comming again to visit the Churches, de-  
manded of the Bishop an account of the  
charge he had committed to him; The  
"Bishop answers, *He is become a villain*  
"and a robber, καὶ νῦν ἀντὶ τῆς Ἑκκλησίας ὁρ-  
"κατέληψε μετ' ὁμοῖς πραιποσίτοις, and now in-  
"stead of the Church, he hath laid hold of a  
"Mountain, with a company like himself. To  
conclude, if the name were in Clemens his  
time, undoubtedly the thing was. And  
this is my prooffe for the latter end of this  
Centurie.

*Clem. Alex in O-  
pere, Quis sit  
ille dives, qui  
salvetur. Apud  
Euseb. Hist. Ecc.  
lib. 3. cap. 17.  
g. xy*

Also in this  
Century un-  
doubtedly  
were extant  
those fabricks  
in the Cœmi-  
teries of S. Pe-  
ter, in the vati-  
cane, and of S.  
Paul in via osti-  
ensi (which  
could be no o-  
ther then some  
Christian Ora-  
tories) whereof  
Gains speaks,  
in Euseb. & calls  
Tropæa Apo-  
stolorum. lib. 2.  
cap. 24.



## IN THE THIRD CENTURIE.

Ab Anno  
200. ad  
300.



OW are we arrived at the third *Seculum*, and the last under the Ethnick and persecuting Emperours : VVherein the Testimonies of the Christians Oratories do abound, and are such as will out-face any that shall dare contradict them.

For the beginning of this Centurie, *Tertullian* shall give in evidence. 1. In his Book *De Idololatria*. VVhere declaiming against some Christian Artificers, who, because it was their occupation and trade, thought it lawfull to make Idols for the Gentiles, so themselves worshipped them not; he  
 “ speaks thus : *Tota die, ad hanc partem zelus*  
 “ *fidei perorabit, ingemens Christianum ab I-*  
 “ *dolis in ECCLESIAM venire, de adversaria*  
 “ *officina in DOMUM DEI venire; attollere*  
 “ *ad Deum patrem manus matres Idolorum, his*  
 mani-



“manibus adorare, quæ (nempe in operibus suis)  
 “foris (.i. in Templis Gentium) adversus De-  
 “um adorantur; eas manus admoveere Corpori  
 “Domini, quæ Daemoniis corpora conferunt.  
 Mark here, *DOMUS DEI*, & *ECCLESIA*  
 expounded by it; *In Ecclesiam venire*, id  
 est, *In Domum Dei venire*; and both of  
 them set in opposition to an *Idol-shop*.

Of this *DOMUS DEI* or House of  
 God, in his Book *adversus Valentinianos*, he  
 describes unto us the form and posture, up-  
 on this occasion. He compares the *Valenti-  
 nian* heresie, in respect of their affected se-  
 crecie, and reservednesse in hiding the my-  
 steries of their doctrine, to the *Eleusinian*  
*Holies*, whose Temple had many Curtains  
 and Doores, through which those, that  
 were to be initiated, were 5. years in pas-  
 sing, before they could be admitted unto  
 the *Adytum* or sacrarie, where the Deity  
 was: VWhereas contrariwise, he proveth  
 out of Scripture, the badge and genius of  
 the Religio of Christ, to consist in a Dove-  
 like simplicity and opennesse, and accord-  
 ingly had its Oratories or Houses of wor-  
 ship,

ſhip, not like that of the *Eleuſinian Holies*, concealed with multiplicity of walls, vails, turnings and windings, but agreeable to, and as it were figuring its diſpoſition. For  
 “*Noſtræ Columbae domus* (ſaith he) *ſimplex*,  
 “*etiam in editis & apertis; & ad lucem. A-*  
 “*mat figuram Sp. ſancti, Orientem Chriſti fi-*  
 “*guram: Nihil veritas erubescit, &c.... No-*  
 “*ſtræ Columbae domus .i. Domus religionis no-*  
 “*ſtræ columbinae, or Catholici Chriſti gregis, qui*  
 “*Columba figuratur; namely, as he ſaid a little*  
 “*before, Chriſtum Columba demonſtrare ſolita*  
 “*eſt, ſerpens vero tentare; meaning, as I ſup-*  
 “*poſe, not ſo much Chriſt perſonall, as*  
 “*Chriſt myſticall, that is, the Diſciples, or*  
 “*Religion of Chriſt. For it is the concluſi-*  
 “*on of his prooſes brought out of Scripture,*  
 “*to ſhew, that ſimplicity was the livery of*  
 “*Chriſts Diſciples or Religion; In ſumma,*  
 “*ſaith he, Chriſtum columba demonſtrare ſolita*  
 “*eſt, &c. And otherwiſe, that ſolita eſt would*  
 “*ſcarcely be true; ſince Chriſt perſonall is*  
 “*but once pointed out by a Dove, namely, at*  
 “*his Baptiſme. This Houſe, ſaith he, is ſim-*  
 “*plex, that is, Sine tot portarum & ſipariorum*  
 “*involu-*

*involucris*: Also in *editis & apertis*, places which Doves delight in: *Et ad lucem*. i. toward the place whence light springeth, or the Sun-rising: For *Amat figuram Sp. Jan. Eli. i.* the Dove, as also *Orientem Christi, figuram*: wherein he alludes to that *Oriens ex alto*, or Day-spring from on high, in *Zacharies Benedictus*, and hath reference to the word, *Et ad lucem* .i. *ad locum vel plagam lucis*. For, that the Churches of Christians anciently were turned toward the East, appears by the Author of the \* Apostolicall Constitutions, which surely are as ancient as *Tertullian*. *Domus sit oblonga, ad Orientem conversa*, saith he; Besides it appears out of \* *Tertullian* himself, that Christians then worshipped towards the East, and therefore more than probable, their houses were sited and accommodated accordingly. Thus I have done my best to cleare this passage, because the Author is crabbed and obscure.

There are two or three <sup>b</sup> more places in the same Father, where the Christian Oratories are mentioned by the name of *Eccle-*

F 4

sia :

<sup>a</sup> Ανατολήν ὅρα-  
ται τὸ πνεῦμα  
Cyril. Hier.

\* Lib. 2. cap. 57.  
al. 61.

a Apol. cap. 16.

b De Spect. cap.  
25. Ad Uxor:  
lib. 2. c. 9. De  
coron. milit. c. 3.  
De velandis vir-  
ginibus. cap. 3.  
& 13.

*sia*: but because the ambiguous and indif-  
 ferent signification of this word, either for  
 a Place or an Assembly, makes them not  
 convictive, unlesse some circumstance bee  
 annexed, which determines it: I will only  
 producethat *De corona Militis, Chap. 3.* where  
 concerning the Sacrament of Baptisme he  
 "speaks thus: *Aquam adituri, ibidem, sed &*  
 " *aliquanto prius in ECCLESIA, sub Antisti-*  
 " *tis manu contestamur, nos rennunciare Diabolo,*  
 " *& Pompæ & Angelis ejus. Dehinc ter mer-*  
 " *gitamur.* I say *Ecclesia* here signifies the  
 Place. For the clearing whereof, know,  
 that the Baptisteries, or places of water for  
 Baptisme, in those elder times, were not, as  
 now our Fonts are, within the Church, but  
 without, and often in places very remote  
 from it. When therefore *Tertullian* here  
 saith; That those, who were to be bapti-  
 zed, first made their abrenunciation in the  
 Church *sub manu Antistitis* (that is, as I sup-  
 pose, the Bishop or Priest laying hands up-  
 on them, either in the mean time, or as soon  
 as they had done) and afterward again at  
 the Water: He must needs by *Ecclesia* mean  
 the

the Place; otherwise, if it were taken for the Assembly of the faithfull, the Church in that sense was present also at the Water. But *Ecclesia* here and the *Water* are supposed to be two distinct places; in both of which (according to the rite of the African Churches) Abrenunciation was to be performed: *Aquam adituri, I E D E M* (i. *apud aquam*) "*sed & aliquando prius in ECCLESIA, contestamur, nos renunciare Diabolo, &c.* And thus much for the testimony of *Tertullian*.

My next witnesse is *Hippolytus*, who flourished between the twentieth and thirtieth year of this Century in the reign of *Alexander Mamee*. He in his Treatise *De consummatione mundi seu de Antichristo*, describing the signes and impieties which should precede the persecution of Antichrist (as he conceived thereof,) hath this passage concerning the irreligion and profaneness which should then raige: O' "*Ναὶ τῶ Θεῷ ὡς οἱ τοὶ ἑθνικοὶ, Τεμπλά Θεοῦ δο-*  
*morum communium instar erunt, ubiq; Eccle-*  
*siarum everfiones fient, scripturæ contemnen-*  
*tur.* And in his description of the persecu-

\* Ex Psal. 79.  
2. & ceteris si-  
milibus juxta  
LXX.

Cap. 49.

tion it self, This: τοῦ ἱερᾶ τῶν Ἑλληνικῶν ὡς  
 “ \* ὁ παροφυλακίον γνήσιον, &c. *Sacra Eccle-*  
 “ *siarum edes instar Pomorum custodire erunt,*  
 “ *pretiosumq; corpus & sanguis non extabit in*  
 “ *diebus illis, Liturgia extinguetur, Psalmorum*  
 “ *decantio cessabit, scripturarum recitatio non*  
 “ *audietur.* No man of reason can beleewe,  
 but that he that speaks thus, knew and was  
 well acquainted with such Places in his  
 own time; though his description be of  
 that which was to be in time to come. For  
 it would be a marvellous conceit, to think  
 he prophesied of them, having never seen  
 them. Nay, a prophane Testimony will  
 further confirm us, he needed not: For  
*Lampridius* reports of this *Alexander Mam-*  
*mæ* (in whose time *Hippolytus* lived) *Quòd*  
 “ *cum Christiani, quendam locum qui publicus*  
 “ *fuerat, occupassent; contra Popinarii dicerent*  
 “ *sibi eum deberi: rescripsit Imperator, Melius*  
 “ *esse, ut quomodocunq; illic Deus colatur, quàm*  
 “ *Popinariis dedatur.*

About the middle of this Century flour-  
 ished that famous *Gregorie* of *Neocæsarea*,  
 surnamed *Thaumaturgus*. He in his *Epistola*  
*Canonica*



*Canonica* (as the Greeks call it) describing  
 the 5. degrees or admissions of Pœnitents,  
 according to the discipline of his time  
 (which he calls Πρόχλωσις, ἀκρόσις, ὑπόπλωσις,  
 "συστάσις, & μέγιστις) Πρόχλωσις (saith he) est  
 "extra portam τῆς Εὐκλινείας. ORATORII,  
 "ubi peccatorem stantem oportet fideles ingredi-  
 "entes orare, ut pro se precentur. ἀκρόσις  
 "(.i. Auditio) est intra portam in loco qui Νάβητις  
 "dicitur, ubi oportet eum qui peccavit stare usq;  
 "ad Catechumēnos, & illinc egredi. ὑπόπλωσις  
 "(.i. substratio) ἵνα ἑσθῇ τῆς τῆς ΝΑΟΥ  
 "πόλιν ἱστάμενος, ut intra TEMPLI portam  
 "consistens cum Catechumenis egrediatur. Συσ-  
 "τάσις (.i. congregatio, seu consistentia) est ut cum  
 "fidelibus consistat, & cum catechumenis non  
 "egrediatur. Postremo est μέγιστις participatio  
 "Sacramentorum. Who sees not here, that  
 Christians in his time had Oratories or sa-  
 cred Houses to worship in, and those ac-  
 commodated with distinct places of re-  
 moter and nearer admission?

Nay further we finde in this *Gregories*  
 life written by *Gregorie Nissen*, that he was  
 himself a great Founder and crecter of

these sacred Edifices; whereof the Church built by him at *Neocæsarea* in Pontus, (where he was Bishop) was still standing in *Gregorie Nissens* time. Heare his words, where he relates the speedy and wonderfull successe this *Thaumaturgus* had in the conversion of that City: “*Cum omnibus* “*omnia fieret, saith he, tantum sibi auxilio* “*spiritus repente populū adjunxit, ut ad TEM-* “*PLI fabricationem animum adjiceret* (gr. “*ὅτε τὸ πνεῦμα τὸ ἅγιον ἐπέσπευσε) cum omnes* “*offerendo, tam pecunias quam operas suas, studium ejus adjuvarent. Hoc est, Templum, quod* “*usq; hodie ostenditur: quod magnus ille vir* “*statim aggressus, quasi fundamentum atque* “*ἐκπύδα Sacerdotii sui (.i. Episcopatus) in maxima* “*conspicuo urbis loco constituit. He* addes besides, that, whereas in his own time there had happened a most grievous Earthquake; “*Quo omnia tam publica quam* “*privata edificia disjecta essent; solum illud* “*Templum Gregorianum illæsum & inconcussum mansisse.*

Not is this all; He tels in the same place, how that a little before the persecution of

*Decius*

Decius (which was Anno Christi 252.) this  
 Thaumaturgus, having converted, not the  
 City of Neocæsarea only, but the whole  
 territory adjoyning, to the faith of Christ,  
 "[Βασιλεῦς ὁ ἰσθῶν, καὶ εἰδωλῶν ἐν αὐτοῖς ἀνα-  
 "τραμμένων, the converts pulling down their Idol-  
 "Altars, and Idol-Temples, and in every place  
 "erecting witness ὅτι τὸ ὄνομα τοῦ Χριστοῦ  
 "vult, Oratorias in nomine Christi Aedes, stir-  
 red up the fury and indignation of the  
 Emperour.

About the same time with this Gregory,  
 lived S. Cyprian at Carthage. In him I ob-  
 serve the Christian Oratories twice re-  
 membred; once by the name of *Domni-*  
*cum* .i. Κυριακόν; another time of *Ecclesia*.  
 The first in his Book *De opere & eleemosy-*  
*nis*, speaking against communicating the  
 holy Eucharist without an offering. Ma-  
 "trona, saith he, quæ in Ecclesia Christi locu-  
 "ples & dives es, *Dominicum* (sacrificium) ce-  
 "lebrare te credis, quæ cor bonam omnino non re-  
 "spicis? quæ in *DOMINICUM* sine sacrificio  
 "venis, quæ partem de sacrificio quod pauper  
 "obtulit, sumis? The other in his 55. Epist.

or 3. *ad Cornelium* ; where declaiming against some lapsed Christians, who having in time of persecution sacrificed unto Idols, would neverthelesse, without due penance and satisfaction, be admitted again into the Church : If this be once permitted (saith he) *Quid superest quàm ut ECCLESIA Capitolio cedat ; & recedentibus sacerdotibus ac Domini nostri ALTARE remonentibus, in Cleri nostri sacrum venerandumq; confessum* (.i. in Presbyterium, seu τὸ ἄγιον Βήμα) *simulacra atq; Idola cum Aris suis transeant?* Note, that *Ecclesia* here and *Capitolium*, Christs House and Jupiters Temple, stand in opposition one to the other ; also that *Capitolium* by *Antonomasia* is put for a Gentile Temple in generall ; that in the one (to wit, *Ecclesia*) was *Altare Domini nostri, & sacer venerandusq; confessus Cleri* ; in the other, *Idola & simulacra cum Aris Diaboli*.

He was made  
Bishop, Anno  
249. lived un-  
till 260. viz.  
Cypr.

Contemporary with S. *Cyprian* was that famed *Dionysius Alexandrinus*, made Bishop somewhat before him, but out-lived him some 5. yeares, namely untill 265. There is an Epistle of his extant (which is part of the

the Canon Law of the Greek Church) to one *Basilides*, resolving certain quizes of his; Amongst the rest, whether a woman during the time of her separation might enter into the Church or not; To which, his answer is negative. This *Quere* he expresseth thus; *De mulieribus quæ sunt in abscessu, an eas sic affectas oporteat Dominum Deum ingredi*, gr. *eis ἂν οἶκον εἰσέλαι τῷ Θεῷ*. By which, and his answer thereunto, we learn not only, that the Christians had then Houses of worship, but a religious respect also to difference them from common places.

And here, because the time fitly presents it in our way, take notice, for some reason that we shall heare of ere wee have done: That this of the Christians having such houses for their devotions, was a thing publicly known to the Gentiles themselves, together with the name whereby they called them: as appears by two Imperiall Rescripts, the one of *Galenus* about the yeare 260. recorded by *Eusebius. Hist. lib. 7. cap. 12.* which calls them *ΤΟΠΟΙ ΘΡΗΣΚΕΥΣΙΜΟΙ*, *Worshipping Places*, which

having been a little before, in the persecution of *Valerianus* his Father, taken from the Christians, and then in the hands of the Gentiles, *Galienus* graciously restored them unto them, with liberty freely to exercise their Religion. The words of the Rescript, so much of them as is needfull to our purpose, are these: *Imperator Cæsar, Publius Licinius, Galienus, &c. Dionysio, Punie, Demetrio, & cæteris Episcopis, salutem. Meæ munificentie beneficium per universum divulgari Orbem præcepi: Vt* τοῦτο τὸ ὄνομα τῶν ὁμοσευσιζούντων ἰ. ἀ loco religionis cultui dicatis discedatur. Et propterea vos mearum literarum exemplari uti poteritis, quo nemo deinceps vobis quicquam faceſſat molestia, &c.

The other is of *Aurelianus*, *De libris Sibyllinis inspicendis*, when the *Marcomanni* invaded the Empire, *Anno Ch. 271.* recorded by *Vopiscus*, in these words: *Miror vos, Patres sancti* (he writes to the Senate) *tamdiu de aperiendis Sibyllinis dubitasse libris; perinde quasi in Christianorum ECCLESIA non in TEMPIO Deorum omnium tractaretis;* that



that is, in the *Capitol*, where the Senate used sometimes to sit.

Add to this, if you please, that which *Eusebius* relates of this Emperour, to wit, that when *Paulus Samosatenus*, being deposed by the Councell from his Bishoprick, and *Domnus* chosen in his room, would not yeeld up the possession of the Church  
 τῆς Ἐκκλησίας οἴκος: The matter being brought before *Aurelianus* the Emperour, he decrees, that it should be given to those of the Sect, unto whom the Bishops of Rome and Italy should send Letters of communion: *Sic demum Paulus* (saith *Eusebius*) *à seculari potestate, summo cum dedecore, ex ECCLESIA expellitur*. For that by  
 τῆς Ἐκκλησίας οἴκος is here meant the Christians Oratorie or house of sacred assembly at *Antioch*, (and not the Bishops house, as some would have it) appeares, both because *Eusebius* elsewhere so uses it, as namely *Lib. 8. cap. ult.* & *Lib. 9. cap. 8.* as also, because he expounds himself presently by *Ecclesia*, when he saith: *Sic Paulus summo cum dedecore à potestate seculari, ex Ecclesia exigitur*.

*tur.* For surely he meant not, that he was by the *secular arme* cast out of the Church, as Church is taken for the company of the Faithfull, but as it signifies the Place of sacred assembly, where this *Paulus* kept possession, after he was deposed for heresie by the Councell.

But what need we trouble our selves thus to gather up Testimonies for the latter half of this *Seculum*? I have one Testimony behinde, which will dispatch it all at once, yea, and if need be, depose for the whole also. It is that of *Eusebius* in his eighth Book *Hist. Eccl.* in the beginning: where describing those peacefull and halcyonian dayes, which the Church enjoyed for many yeares, from the time of the Martyrdome of *S. Cyprian* unto that most direfull persecution of *Diocletian*, and how wondrously the number of Christians was advanced during that time, he speaketh on this manner: *Quomodo quisquam infinita illos hominum turbâ frequentatos conventus cœtûq; in singulis urbibus congregatorum multitudinem, illustresq; in* \* *ORATORIIS concursus*  
 " descri-

\* in suis  
 . uinculis.

“describere valeat? Quorum causa, quum in

“<sup>a</sup> *ANTIQUIS* illis *ÆDIFICIIS* satis am-

“plius loci non haberent (vel antiquis illis ædi-

“ficiis haudquaquam amplius contenti) <sup>b</sup> *amplas*

“spatiosasq; in omnibus urbibus ex fundamen-

“tis erexerunt *ECCLESIAS*. Loe here, how

in those Halcyonian dayes, Christians had

not only Churches or Houses of worship,

but such as might then be called τα παλαι

οικοδομήματα, ancient edifices; which how

far it may reach, let others judge: Second-

ly, that the number of Christians being

grown so great, that those ancient Fabricks

were no longer sufficient to contain them,

they erected new and more spacious ones

in every City from the foundations: And

all this testified by one that himself lived

and saw part of those times. These sacred

*Ædifices*, *Diocletian*, and those other surroga-

ted Emperours, (which contained that

direfull ten yeares persecution begun by

him) commanded by their Edicts to be e-

very where demolished, as we may reade

in the same *Eusebius* at large. The like

whereunto seems never to have happened

a τοῖς παλαιῶν  
καδομήμασιν  
μικροῦς ἀρκού-  
μενοι.  
b εὐρείας ἐκ-  
τείναντες...

in any of the former persecutions; in which they were only taken from the Christians; but again, when the persecution ceased, for the most part restored unto them : as in the former persecution they were by *Galienus*, under the name of *τὸ πρὸς ἱεροκελεύσεις*.

And thus I think I have proved, by good and sufficient Testimonies, that Christians had Oratories or Churches, that is, appropriate Places for Christian worship in every of the first 300. yeares : I am well assured (whosoever be Iudge) long before the dayes of *Constantine*. I will adde to these authorities two or three reasons, why they must, in all likelihood, have had such Places ; First, because it is certain, that in their sacred assemblies they used then to worship and pray towards the East : which how it could be done with any order and conveniencie, is not easie to be conceived; unlesse we suppose the Places wherein they worshipped to have been situated and accommodated accordingly ; that is, chosen and appointed to that end. Secondly, because of their discipline, which required distinct

distinct and regular Places in their assemblies, for the *Pœnitentes*, *Auditores*, *Catechumeni*, & *Fideles*, and therefore argueth they met not in every place promiscuously, but in Places already fitted & accommodated for that purpose. Lastly, because they had before their eyes an example and pattern in the *Proseuchais* and *Synagogues* of the Jews, from whom their Religion had its beginning; which though as contrary to the Religion of the Empire as theirs, yet had places appropriate for the exercise thereof, wheresoever they lived dispersed among the Gentiles. Who can beleieve, that such a pattern should not invite the Christians to an imitation of the same, though we should suppose, there were no other reasons to induce them, but that of ordinary conveniencie.

Wheresoever  
ten men of Is-  
rael were, there  
ought to be  
built a Syna-  
gogue. *Maimon.*  
*in Tephilla.*  
*cap. 11. §. 1.*



## ANSWER TO THE OBJECTIONS.

*Object. 1.*

**C**OME now to answer the Objections brought by such as maintain the contrary opinion, which are two. First, say they, It is not likely, no not possible, they should have any such places living under a Pagan and persecuting State and Empire. I answer: this Objection is already confuted by matter of fact. For it is to be noted, that the greatest and most cruell Persecutions, and the 5. last of the ten, fall within the third or last Centurie. In which, that Christians had Oratories or Houses of Christian worship, we have before proved by most indubitate and irrefragable testimonies: But if in this, why not as well in the former Ages, wherein the persecutions were, as no more in number, so far lesse bitter? For it is to be taken notice of, that these Persecutions were not  
 conti-



continually, but as it were by fits, and those of the 2. first Centuries of no long duration : so as the Churches enjoyed long times of peace and quietnesse between them.

Besides, why should it seem to any one lesse credible, that Christians should have their Oratories or Houses of worship under the Romane Empire, whilst the State thereof was yet Gentile and opposite to the faith of Christ; then that they had them in the Kingdome of Persia, which never was Christian? For, that they had them there as old as the dayes of *Constantine*, *Sozomen* testifieth, *Lib. 2. c. 8.* The occasion of the demolishing whereof by *K. Isdigerdes*, and of that most barbarous persecution of the Christians of those Countries for 30. yeares together, about the yeare 400. *Theodoret* relates *Lib. 5. cap. 38.* namely, that one *Audas*, out of an indiscreet and unseasonable zeale, (though otherwise a vertuous and godly Bishop) having demolished the Persians *Pyreum*, or Temple where the Fire was worshipped, and refusing to

build it up again, as was enjoyed him; the King thereupon mightily enraged, caused all the Christians Oratories or Churches in his Dominions to be demolished likewise, and that horrible persecution before mentioned, to storm against them. Could the Christians finde means and opportunity to erect Churches, that is, houses for their Religion under a Pagan government in Persia, and could they not under the Romane Empire?

*Object. 2.*

The other Objection is from the Authors of Apologies against the Gentiles, *Origen* against *Celsus*, *Minutius Felix*, *Arnobius*, and *Lactantius*, who when the Gentiles object Atheisme to the Christians, as having no *Templa*, no *Ara*, no *Simulacra*; these Authors are so far from pleading they had any such, that they answer by way of concession, not only granting they had none, but (which is more) affirming, they ought not to have, and condemning the Gentiles which had. *Celsus*, saith *Origen*, ait nos *Ara-rarū*, & *statuarū*, *Templorūq;* *fundationes fuge-re*: *Origen* denies it not, but gives the reason:  
*Templorum*

*Templorum foundationes fugimus, quia ubi per Iesu doctrinam comperimus, quemadmodum colendus sit Deus; ea nos evitamus, quæ sub pietatis prætextu & opinione quadam impios reddant, qui à vero per Iesum cultu aberrando falluntur, qui utiq; solus est veri cultus via, vereque illud profatur, Ego sum via, veritas, & vita.*

MINUTIUS FELIX when Cæcilius objects, *Cur occultare & abscondere, quicquid illud quod colunt magnopere nituntur.... Cur nullas aras habent? Tempia nulla? nulla nota Simulacra?..... nisi illud quod colunt & interpretantur aut puniendum est, aut pudendum;* brings in his Octavius answering thus: *Putatis autem nos occultare quod colimus, si Delubra & Aras non habemus? Quod enim simulacrum Deo fingam, cum si rectè existimes, sit Dei homo ipse simulacrum? Templum quod ei extruam, cum totus hic mundus, ejus operâ fabricatus, eum capere non possit? & cum homolaxius maneam, intra unam Aediculam vim tantæ Majestatis includam? nonne melius in nostra dedicandus est mente? in nostro imò consecrandus est pectore?*

ARNOBIVS *In hac consueſtis parte crimen nobis maximum impietatis affigere, quod neq; Aedes ſacras venerationis ad officia extruamus, non Deorum alicujus Simulacrum conſtituamus aut formam, non altaria fabricemus, non Aras.* He denies none of this, but answers: *Templa quærimus in Deorum quos uſus? aut in cujus rei neceſſitatem, aut dicitis eſſe conſtructa, aut eſſe rursus ædificanda cenſetis?*  
 &c. ....

*Inſtitut. aduerſus Gentes. lib. 2. cap. 2.*

LACTANTIUS condemns the Gentiles for having them: *Cur, inquit, oculos in cælum non tollitis? & advocatis Deorum nominibus, in aperto ſacrificia celebratis? Cur ad parietes & ligna & lapides potiſſimum, quàm illò ſpectatis, ubi Deos eſſe creditis? Quid ſibi Tempa? Quid Ara volunt? quid deniq; ipſa ſimulacra?* Who would now think, that Chriſtians had any Churches or Houſes of worſhip in theſe Authors dayes?

This Objection indeed looks very big at the firſt ſight, but it is no more but a ſhew, and we ſhall deale well enough with it. For we are to take notice, that theſe Authors all foure of them lived and

wrote

wrote within, and after the third *Seculum* was begun, and the eldest of them *Minntius Felix* after *Tertullian*; *Origen* after him: yea, why do I say, after the third *Seculum* was begun, or within it? when as 2. of them, *Arnobius* and *Lactantius*, lived and wrote rather after it was ended, and in the beginning of the fourth; *Arnobius* in the time of the Persecution of *Diocletian*, *Lactantius* somewhat after him: for he was his Scholler and dedicates his *Institutions adversus Gentes*, to *Constantine* the Great.

Now then remember, what authorities and testimonies were even now produced for the Christians Oratories all that *Seculū* throughout, not probabilities only, but such as are altogether irrefragable and past contradiction. This they seem not to have considered, unlesse they dissembled it, who so securely urge these passages, to infer a Conclusion point-blank against evidence of Fact. As for example (I will alledge no more, but what is out of possibility to be denied or eluded.) Had the Christians no Oratories or Churches in *Gregory Thaumaturgus*

*turgus* his time? Had they none in *S. Cyprians*? Had they none in the dayes of *Dionysius Alexandrinus*? Had they none, when *Galiennus* released their *ΤΟΠΟΙ ἱεροκεύσσιμοι*? Had they none in those halcyonian dayes whereof *Eusebius* speaks, when the multitude of Christians was grown so great, that *τὰ παλαιὰ οἰκοδομήματα*, the ancient *Edifices* were no longer able to contain their Assemblies; but that they were fain to build new and spacious Churches in every City from the foundations? Had they none, when the Edict of *Diocletian* came forth for demolishing them? For all these were before, that either *Arnobius* or *Lactantius* wrote. Let those therefore, who put so much confidence in these passages, tell us, before they conclude, how to untie this knott, and then they shall say something.

What then, will you say, is the meaning of these passages, and how may they be satisfied, and this scruple taken off? I answer: The Gentiles in these Objections had a peculiar notion of what they called a *Temple*, and these Fathers and Authors, in their disputes



putes with them, answer them according unto it. For they defined a Temple by an Idoll and the inclosure of a Deity; not of the statue or Image only, but of the *Demon* himself: that is, they supposed their gods by the power of spels and magicall consecrations, to be retained and shut up in their Temples, as birds in a Cage, or the devill within a circle; that so their suppliants might know where to have them, when they had occasion to seek unto them; and that, for such retaining or circumscribing of them in a certain Place, an Idoll was necessary, as the center of their collocation. Thus much *Origen* himself will inform us in those his disputes against *Celsus*, as in his 3. Book pag. 135. *Editionis Græcolat*; where he describes, Νεὸς καὶ ἀγάλματα, Temples and Idols to be places where *Demons* are ἱερούμενοι, enthroned or seated, either having præoccupied such places of themselves, “ ἢ διὰ πῶν τελετῶν ἀχθέντες ἢ μαγανείων, ἢ σπερ ὀρεῖσσι, or brought thither by certaine ceremonies and magicall invocations, do “ as it were dwell there. And againe,

“ *Lib. 7. pag. 385. in fin.* telling us, that *De-*  
 “ *mons* τοιοῖς δε περιχαίρονται χήματι καὶ χα-  
 “ *ειοις*, set in those kinde of formes and pla-  
 “ *ces*, (*viz.* Idols and Temples) ἦτοι ὑποπι-  
 “ *νων* μαγικῶν καταχλιθέντες, ἢ καὶ ἄλλως διη-  
 “ *γόντες* περιχαταλαβεῖν ἑαυτοῖς τόπους, &c. & ei-  
 “ ther lodged and confined thither by ma-  
 “ gicall consecrations, or otherwise having  
 “ præoccupied the places of themselves;  
 “ where they are delightfully fed and re-  
 “ freshed (for so the Gentiles thought) with  
 “ the nidor and savour of the Sacrifices. I  
 shall not need to produce the rest of his  
 sayings to the same purpose; let him that  
 will, consult him further in the end of that  
 7. Book *pag. 389.* and a little before *p. 387.*  
*in fine.* To this confining of gods in Tem-  
 ples (that so those that had occasion to use  
 their help might not be to seek, but know  
 where to finde them;) that also of *Menander*  
 cited by *Iustin Martyr*, in his *De Monarchia*  
*Dei*, hath reference.

Ὁυφείς (saith he) μ' ἀρέσκει περιπατῶν ἔξω Θεός,

Ουδέίς οἰκίαν ἀφελείπων ἐπὶ τῷ στανίδυ.

—— ἢ δίκαιον Δεῖ Θεῷ

Ὅμοιαι μένειν σώζοντα τὸς ἰδρυμένους.

*No God pleaseth me that gads abroad,  
None that leaves his house shal come in my Book,  
—— A just and good God ought  
To tarry at home to save those that placed him.*

According to this notion of a Temple, these Authors alledged grant, that Christians, neither had any Temples, no nor ought to have; Forasmuch as the God whom they worshipped, was such a one as filled the heaven & the earth, and dwelt not in Temples made with hands. And because the Gentiles appropriated the name of a Temple to this notion of encloistering a Deity by an Idoll; therefore the Christians of those first Ages, for the most part, abstained therefrom, especially when they had to deale with Gentiles; calling their houses of Worship *Ecclesiæ*, or Οἴκοι τῆς Ἐκκλησίας, κυριαρχα (whence is the Dutch

and our English *Kirk* and *Church*) in *Latine Dominica*; Εὐκτήρια & ἀρεσκυτήρια, that is, *Oratories*, or Οἶκοι εὐκτηρίων, or ἀρεσκυτήριων, or the like: seldome *Nabi*, or *Templa*; that appellation being grown, by the use of both sides, into a name of distinction of the houses of *Gentile* superstition from those of *Christian* Worship. Which that I affirm, not upon bare conjecture, these examples will make manifest. First, that of *Aurelian* the Emperour, before alledged, in his Epistle to the Senate, *De libris Sibyllinis* “*inspiciendis: Miror vos, Patres sancti, tam-*”  
 “*diu de aperiendis Sibyllinis dubitasse libris,*”  
 “*perinde quasi in Christianorum ECCLESIA,*”  
 “*non in TEMPO Deorum omnium tracta-*”  
 “*retis.* And that of *Zeno Veronensis* in his

“*Sermon de Continentia: Proponimus itaque,*”  
 “*ut sæpe contingit, in unum sibi convenire di-*”  
 “*versæ religionis diem, quo tibi ECCLESIA,*”  
 “*illis adeunda sint TEMPLA.* (He speaks of a Christian woman married to a Gentile.) That also of *S. Hierom* in his Epistle *ad Riparium*, saying of *Iulian* the Apostate,

“*Quod sanctorum BASILICAS, aut destru-*”  
 “*xerit,*”

According to this notion of *Templum*, *Tertul.* c. 15. de *Idolatria*. Si *Templa* renuntiasti, ne feceris *Templum* januam tuam. Et de *corona* mil. *Excubabit* (nempe *Christianus*) pro *Templis* quibus renuntiavit? & coenabit illic ubi *Apostolo* non placeat? Id est, in *Idoleo*. I *Cor.* cap. 8. 10.

“*xerit, aut in TEMPLA converterit.* Thus they spake, when they would distinguish : Otherwise, now and then, the Christian Fathers use the words *Nabbs* or *Templum*, for *Ecclesia*; but respecting the Temple of the true God at Jerusalem, not the notion of the Gentiles.

That this answer is true and genuine, I prove, first, because the Gentiles themselves, who objected this want to the Christians, neither were, nor could be ignorant, that they had Oratories where they performed their Christian service, when they were so notoriously known (as we saw before) to the Emperours *Galienus* and *Aurelian*; and a controversie about one of them referred unto the latter; when also the Emperours Edicts flew about in every City for demolishing them. Why therefore do they object in this manner, but because, for the defect of something they thought thereto necessary, they esteemed not those Oratories for Temples?

Secondly, because in that dispute between *Origen* & *Celsus*, it is supposed by both, that

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the Persians and Jews were, as concerning this matter, in like condition with the Christians; neither of both induring to worship their Gods in Temples. Heare Origen speak, Lib. 7. p. 385, 386. *Licet Scythæ, Afriq; Numidæ, & impii Seres aliæq; gentes, ut Celsus ait . . . . atq; etiam Persæ averſentur TEM-  
PLA, ARAS, STATUAS, non eandem averſandi cauſam, eſſe illis & nobis : and a little after, Inter abhorrentes à ſtatuarum, templo-  
rum, ararum ceremoniis, Scythæ, Numidæ, impiiq; Seres & Persæ, aliis moventur rationibus, quàm Chriſtiani & Iudæi, quibus religio eſt ſic numen colere. Illarum enim gentium, ne-  
mo ab his alienus eſt . . . . quod intelligat, De-  
monas DEVINCTOS herere CERTIS LOCIS & STATUIS, ſive incantatos quibuſdã magicis carminibus, ſive aliàs incubantes locis ſemel præoccupatis, ubi lurconum more ſe oblectant victimarum nidoribus. . . . . Ca-  
terum, Chriſtiani homines, & Iudæi, ſibi tem-  
perant ab his, propter illud legis; Dominum Deum tuum timebis, & ipſi ſoli ſervies : item propter illud; Non erunt tibi alieni Dii præter me, & Non facies tibi ipſi ſimulacrum, &c.*



Loe here, it is all one with *Origen* to have *Templa*, as it was to worship \*other gods: as it was a little before with *Minutius Felix* his *Octavius* (if you mark it) to have *Delubra* & *Simulacra*.

Yet certain, neither *Celsus* nor *Origen*, whatsoever they here say of the Persians and Jews, were ignorant, that the Persians had their <sup>b</sup>*Pyraea* or *Pyraetha* (Houses where the Fire was worshipped) though \* without Images or Statues: also, that the Jews had both then, & also formerly, their *Synagogues* and *Proseuchæ*, in the places and Countries where they were dispersed; and once a most glorious & magnificent Temple or Sanctuary: *Ergo*, by *Temples* they understand not houses of prayer & religious rites in the generall; but <sup>c</sup>*Εἰδωλεῖα*, places where *Dæmons* were incloistered by the position of an Idol, or cōsecrated Statue. And here let me adde (because it is not impertinent) what I have observed in reading the *Itinerarium* of *Benjamin Tudelensis* the Jew; namely, that he expresses cōstantly after this maner, the Oratories of Jews, Turks, & Christians by differing names: those of the Jews he calls בית כנסת .i. Houses of assembly, or *Synagogues*: The Turkish Mos-

a So with  
Tertullian  
in the pla-  
ces before  
alleged in  
the margin  
Renunciat  
se Templa  
dicitur qui  
idolis.  
b Strabo li.  
15. in ap-  
pend. ad He-  
rodot.  
Theod. li. 5.  
c. 38. Yea  
c de Iegē  
Namen in  
Elyma de  
Perfidis.  
1 Mac. 6. 2.  
2 Mac. c. 1.  
ver. 17.  
c. i. Iegē  
not Nzel

quees בית תפלה *Houses of prayer*; but the Christian Churches, because of Images (yea that renowned Church of S. *Sophie* it self) he called alwayes במות B A M O T H, the name of the Idol-Temples in the old Testament, which we translate *High Places*. This I note for an example of that pronenelle in Religions of a contrary Rite, thus to distinguish, as other things, so their Places of worship by diversity of names, though they communicate in the same common nature and use.

- 3- Thirdly, that the answer I have given to these objected passages is genuine, I prove, because some of these Authors acknowledge elsewhere, that Christians had houses of sacred worship in their time : As namely *Arnobius* (whose words were as pressing as any of the rest, yet) in the self same Books acknowledges the Christians Oratories by the name of CONVENTICULA, or *Meeting places*; by that name in-deavouring I suppose, to expresse the Greek word ΕΚΚΛΗΣΙΑ. The place is about the end of his 4. Book *adversus Gentes* : *Quòd si haberet vos* " (saith he) *aliqua vestris pro religionibus indignatio, has potius literas* (he meanes the Poets absurd

furd & blasphemous fictions & tales of their  
 " gods) *hos exurere debuistis olim libros; istos demo-*  
 " *liri, dissolvere Theatra hæc potius, in quibus infa-*  
 " *miæ numinū propudiosis quotidie publicatur in fa-*  
*bulis* (of this their scurrilous dishonouring of  
 their gods upō the Stage he had spoken much  
 " before) *Nam nostra quidē scripta, cur ignibus me-*  
 " *ruerint dari? cur immaniter* CONVENTICULA  
 " *dirui? in quibus* \* *summus Orator Deus, pax cur-*  
 " *Etis & Venia postulatur, magistratibus, exerciti-*  
 " *bus, Regibus, familiaribus, inimicis, adhuc vitam*  
 " *degentibus, & resolutis corporum vinctiōne, &c.*  
 He alludes unto the burning of the Books of  
 Scripture and demolition of the Christians O-  
 ratories by *Diocletian*; of which see *Eusebius*,  
*Lib. 8. cap. 3.* And know from hence when  
*Arnobius* wrote.

\* Liturgie  
 Christianæ  
 descriptio.

Nay *Origen* himself, one of the first brought  
 to depose against us, (if *Rufinus* his Transla-  
 tor, deserve any credit) will in his Homily up-  
 on the 9. chap. of *Iosua* testifie both for Chur-  
 ches and Altars among Christians in his time.  
 For, thus he allegorizeth there the story of the  
 Gibeonites, whose lives *Iosua* & the Elders  
 spared, but gave them no better entertainmēt,

than to be hewers of wood and drawers of  
 water for the Congregation, and for the Altar  
 " of the Lord. *Sunt quidam in Ecclesia* (saith he)  
 " *credentes quidem, & habentes fidem in Deum, &*  
 " *acquiescentes in omnibus divinis præceptis, quiq;*  
 " *etiam erga servos Dei religiosi sunt & servire eis*  
 " *cupiunt; sed & ad ornatu Ecclesiæ vel mi-*  
 " *nisterium satis prompti paratiq; sunt : in actibus*  
 " *verò suis, & conversatione propria, obscœnitatib;*  
 " *& vitiis involuti, nec omnino deponentes vete-*  
 " *rem hominem cum actibus suis, sed involuti vetu-*  
 " *stis vitiis & obscœnitatibus suis, sicut & isti*  
 " *(.i. Gabeonitæ) pannis & calceamentis veteribus*  
 " *obtecti; præter hoc, quod in Deum credunt, & er-*  
 " *ga servos Dei, vel Ecclesiæ cultum (.i. orna-*  
 " *tum) videntur esse devoti, nihil adhibent emenda-*  
 " *tionis vel innovationis in mores, &c. . . . And a*  
 " *little after : Veruntamen sciendum est, quantum*  
 " *ex hujusmodi figurarũ adumbrationibus edoce-*  
 " *mur, quòd si qui tales sunt in nobis, quorum fides*  
 " *hoc tantummodo habet, ut ad Ecclesiam veniãt,*  
 " *& inclinent caput suum sacerdotibus (mark here*  
 " *a custome) officia exhibeant, servos Dei honorèt,*  
 " *ad ornatum quoq; ALTARIS vel Ecclesiæ*  
 " *aliquid conferant, non tamen adhibent studium, ut*  
 " *eti-*

“etiam mores suos excolant, aclus emendent, vitia  
 “deponant, castitatem colant, iracundiam mitigent,  
 “avaritiam reprimant: . . . . . sciant, sibi, qui tales  
 “sunt, qui emendare se nolunt, sed in his usq; in se-  
 “neclutem ultimam perseverant, partem, sortē.nq;  
 “ab Iesu Domino cum Gabeonitis esse tribuendam.

Thus *Origen* by his Interpreter. And if any  
 where *Rufinus* may be trusted, sure he may in  
 this, forasmuch as in his *Peroration in Epist. ad*  
*Romanos*, he hath given us his word, that in his  
 translation of this and the next Book, he took  
 not his wonted liberty, to insert or alter any  
 thing, but simply expressed every thing, as he  
 found it. Heare his words. “*Illa* (saith he) *que*  
 “*in Iesu Nave & in Iudicum librum & in 36, 37,*  
 “*& 38. Psal. scripsimus, simpliciter expressimus*  
 “*ut invenimus, & non multo cum labore transuli-*  
 “*mus. Vide locum & Erasmi Censuram. Lib. Ori-*  
*gen.* Besides, he that but considers the matter, to-  
 gether with the brevity of this Homily, can-  
 not see a possibility, how these passages can be  
 an addition or supplement of the Translators,  
 unlesse he made the whole Homily: because  
 the contents of them are the onely argument  
 thereof, and being taken from it, nothing  
 would be remaining. Lastly,

Lastly, because the fore-alleged words of *Lactantius* are so usually brought against us, though they be nothing urgent, and his time be altogether repugnant to any such inference: yet absolutely to take away all scruple, let us heare him also, *Instit. Lib. 5. c. 2.* expressly giving evidence for us, and that even by the name of "*Templum. Ego* (saith he) *cum in Bithynia literas oratorias accitus docerem; contigissetq; eodem tempore, ut Dei Templum everteretur: duo extiterunt ibidem, qui jacenti atq; abjectæ veritati* (the Christian verity) *nescio, utrum superbius an importunius, insultarunt.* See the rest which follows. This was when the Edict of *Diocletian* came forth for the demolishing of the Christians Churches.

And thus, having removed that stumbling stone, which hath been the main inducement to the contrary opinion, so prejudicial to those works of religious bounty and piety: I hope my proofes will finde the freer passage with those of understanding and judgement; to whose pious consideration I have devoted this my Discourse.

FINIS





